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The TAHRIK-I-JADID

Editor,
NASEEM SAIFI

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ZAHUR 1359 H.S. – AUGUST 1980 C.E

Hazrat Khalifatul Masih on Tour

The Press Conferences that he has h ld in Europe have created a stir in favo.r of Islam. The message has reached hundreds of millions of people.

The members of the Community have refreshed their faith and pledged themselves afresh to serve God and His religion and to see that the second century of Ahmadiyyat is very suitably received.

May God Protect, guide and help Huzur. Amen.

بسم الله الرحمن الرحيم

Monthly

Tahrik-i-Jadid

Rabwah

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Editor :
NASEEM SAIFI

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FOLLOW THE HOLY QURAN

It simply is not possible to achieve success without following the teachings of the Holy Quran. If somebody thinks otherwise, it is a mere imaginative thinking ; the (worldly) people are seeking after success of this kind. You should keep the example of the companions of the Holy Prophet sallallaho alaihi wa sallam before you. Look at them ; they followed the Holy Prophet sallallaho alaihi wa sallam, and gave preference to religion over worldly affairs. The result was that God fulfilled all the promises that He had made with them. At the initial stage, the opponents mocked at them that whereas they could not come out in the open freely, they were claiming to become the kings of the world. But having lost themsleves in perfect obedience to the Holy Prophet, sallallaho alaihi wa sallam, they were able to achieve what had not been their lot for many centuries. They loved the Holy Quran and the Holy Prophet, sallallaho alaihi wa sallam, and they kept themselves busy in following them day and night.

They would not follow the unbelievers even in the matters of their customs. All the time that Islam was passing through these conditions, it was in its supremacy, the reason being that

> "If you have God with you, you have nothing to worry about."

The key to the successes and victories of the Muslims was also faith.

(Malfoozat Vol. II, P. 157)

Printed at the Nusrat Art Press, Rabwah and published by Abdul Latif Khan for Tahrik-i-Jadid Anjuman Ahmadiyya, Pakistan, Rabwah.

So said the Founder of the Ahmadiyya Movement

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Sympathy through Prayer

You should remember that sympathy is of three kinds. One, physical two, financial and three, in the form of prayer. The third kind does not need money or strength to be used, but its beneficence is very extensive. So far as physical sympathy is concerned it can be shown only when one is strong enough to do so, for example, a weak wounded person cannot be helped by someone who is not physically strong Likewise, unless a man has got money with him, he cannot help a helpless, penniless hungry person. How can such a person show sympathy.' But so far as sympathy with prayer is concerned, it neither requires money nor physical strength. As long as a man is a man (i.e. he knows that ha is human being) he can pray for the other and prove to be beneficial to him. The sphere of good that can accrue from this kind of sympathy is very wide and if a person does not make use of this spmpathy, he is certainly very unfortunate.

I have said it that physical and financial sympathy has limitations but that is not the case with the prayer. My own way of thinking is that so far as the prayer is concerned, even the enemies should not be excluded from it. The more extensive the prayer is, the greater is the benefit derived by the one who prays. The more a person is niggardly in the matter of his prayers, the farther he gets away from God. The fact is that the man who limits the Bounty of God—which is very extensive—has a very weak faith. One of the great advantages in praying for others is that it prolongs the life. God has promised in the Holy Quran that those who do good to others live longer. He says :

اما ما ينفع الناس فيمكث في الارض

The other kinds of sympathy being limited ones, it is the prayer that can be termed as a continuous charity.

It is with the prayer that we can be benefited most.

(Malfoozat Vol. II, 73)

Do not sit handsfolded

You should remember that he who dedicates his life for the cause of God does not become slack nor does he sit down handsfolded. No. Never. Rather such a person becomes more energetic and cleverer than ever before. Slackness does not touch him in the least.

Amaar bin Khuzaina reports in the Hadees that Hazrat Umar (may God be pleased with him) asked his father what had stopped him from planting trees in his garden. The father replied that it was old age and he felt that he would die soon. Hazrat Umar (may God be pleased with him) told him that he must plant the trees. Then he (Amaar) saw that Hazrat Umar joined hands with his father and planted trees in the land. The Holy

Prophet, sallallaho alaihi wa sallam, always sought refuge of Allah against slackness. I say it to you repeatedly that you should never become slack. God does not say that you should not work for the achievement of the worldly things, rather He has taught the prayer to ask for the Hasana-tud-Dunya (the good of this world). God does not like that anyone should sit down handsfolded. He says :

لیس للانسان الا ماسعی

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i.e. the man will not have except what he strives for. The Believer should therefore work hard. But I will say as many t i m e s as it is possible to repeat that the acquisition of the woridly things should not become the be all and end all. Religion should be the target and the world should be made to serve it. Quite often the rich people can do things that are out of reach for the poor, In the days of the Holy Prophet, sallallaho-alaihi wa sallam, he who became the first Khalifa later on, rendered matchless services to the Muslims after joining Islam—he could do so because he was a great trader ; he became the friend and the first Khalifa and was honoured with the rank of Siddiq

(Malfoozat Vol. II, p. 92)

The Example of the Companions

I once again place before you the example of the Companions of the Holy Prophet, sallallaho alaihi wa sallam, may God be pleased with them. Having believed in the Holy Prophet, sallallaho-alaihi wa sallam, they showed it t h r o u g h their practical life that the God who is Unseen and who is invisible to the worshipper of the falsehood has been seen by them with their own eyes. If that was not the case, then, tell me what was it that made them care for nothing else (except God and His Commandments) ; They left their people, their relatives and friends. They put the whole of their trust in God and having put their trust in Him and Him alone, they did the kind of things which are a matter of great surprise—especially to those who look into the pages of history. It was faith and nothing but faith that made them do these things. The plans of the opponents and their activities were great but no-body succeeded against the companions of the Holy Prophet, sallallaho alaihi wa sallam. The opponents were large in number they had more of means and they were like a well-knit group, but they did not possess faith. It was due to lack of faith that they were destroyed without achieving any success But as for the companions of the Holy Prophet, sallallaho alaihi wa sallam, they won over every thing through their faith. When they heard the voice of one person, who, though brought up as an unlettered person but was well known for truthfulness, honesty and said that He had been sent by God, joined him. There after they followed him as if they had been charmed.

I say it again that it was faith which turned them into people like these. Remember Faith in God is a very great thing.

(Malfoozat Vol. II, p. 154)

Living Faith in God

My idea is—and the eyes can see and certify that it is true—that there is only one way to make progress and that is that people should

recognise God and have a living faith in Him. Were we to talk of these thigs when the worldly people are assembled, they would laugh these things away. But we pity them. We are sorry that they cannot see what we see. God has given you the opportunity (talking to the people who had gone to be with him for some time) to travel a long distance to be here, and you have suffered the hardship of the journey. I think if it had not been for the strong faith that you have, you would not have been able to bear all these hardships. May God reward you and increase your faith so that you may get the eyes that can see the light God has sent down in this Age, through His grace.

(Malfoozat Vol II, p. 159)

Beauties of Religion

According to me the best way of spreading the religion is that its beautiful teachings penetrate into the hearts and no external effort is needed to be made for this purpose. There are certain things which are visible because of their own light, the example being the sun, the moon and the stars. There are other things that cannot be seen without the light of the things that have been mentioned above. They are the animals and the birds we cannot see them unless there is light. The true religion penetrates into the souls with its light of truthfulness and it gets recognised by itself ; it draws the hearts to its own side. That is why I said that the teaching of a religion is a great sign. The signs of a religion which lacks this sign (of Teachings) do not do any good to the people. The teaching that comes from the Heaven has a light with it and it is far above the ways of the human beings. When a man causes death to his life and comes out of the dirty existence, then he receives a life in God and begins to realise the signs of a true religion. But this cannot happen without the grace of God none can come out from the dirty life and receive a new one unless it is caused by God Himself who has given life to the whole world.

(Malfoozat Vol. II, p. 273)

It's God's Work

If I am asked as to what have I done, my aswer would be that I cant say anything in this respect. The world will know itself as to what has been done by me. Of

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From our Archives

WEST AFRICA (published from London) dated 1-10-55.

Death of Pioneer Missionary

The death has occured of Alhaji Maulvi F. R. Hakeem, a pioneer Missionary in West Africa, of the Ahmadiyya Mission. He worked in the Gold Coast from 1922 — 29 and in Nigeria from 1934—47. In a letter of condolence to the Head of the Ahmadiyya Mission in West Africa, N. M. Saiti, the Oba of Lagos, said Maulvi Hakeem was "a good administrator, a religionist, an educationist of the highest order, a social figure, and a born leader of men."

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course I should like to say this much that people come to me and repent for their sins, they become humble and getting away from meanness, thev acquire very high morals. They begin to grow like vegetation and they begin to improve their morals and habits. Man does not make all the progress in just one step. The law of nature is that every thing makes progress gradually ; there is nothing that is not under this law. Of course we are full of hope that ultimately the truth will spread and there will be a pious change. This is not my work ; this is the work of God. He is determined that piety should be spread The world has become rotten and a worm is eating it up. It is only the shell that has been left ; there is no pith there. But God has now willed it that man should be purified and should have no blemish at all. It is for this, that through His grace, He has established this Dispensation.

(Malfoozat Vol. II, p. 278)

Preaching to relatives

It often comes to my notice that yon continue preaching to your relatives. It is a very good thing. One should always think over it as to how he can deliver the message to women as well as men. The Hadees tells us that the Head of a tribe will be questioned about his tribe, just as will the prophet of a n tion. No opportunity that makes itself available should ever be lost. Nobody knows how long he is to live. When the Holy Prophet sallallaho alaihi wa sallam was told.

و انذر عشیرتک الاقربین

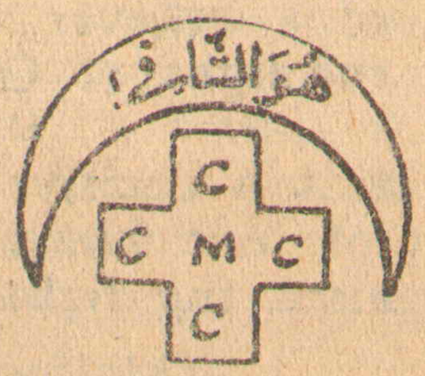
"You should warn your near relatives".

he delivered the message to all of them. I also have preached to the women as well as to the men on various occasions ; even now I occasionally preach to the womenfolk of the household.

(Malfoozat Vol. II, p. 402)

Digestive System Cures نظام ھضم کی کیور

Appendix Cure	اپنڈے سائی ٹس کیور
Colic Cure	پیٹ معدہ اور انتڑیوں کی درد کی کیور
Constipation Cure	قبض کی کیور
Dysentery Cure	پیچش کی کیور
Flatulence Cure	گیس و ریح کی کیور
Jaundice Cure	یرقان کی کیور
Piles Cure	بواسیر کی کیور
Worms Cure	پیٹ کے کیڑوں کی کیور



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Insight of Believers

I am quite confident that no hypocricy is to be found in my Jamaat and the insight of the members of my Jamaat has not erred in joining me, for, I am the same towards whose advent the insight has drawn the attention to join.

But those who have not joined me are deprived of this Bounty. Insight is like a *Karamat* (miracle). This word Karamat is also read as Karamit. When it is read as Karamat, it means riding a horse. A believer rides himself through his insight and with dexterity. God grants him a light and with this light he can see the path that he has to tread on. That is why the Holy Prophet, sallallaho alaihi wa sallam, has said :

اتقوا فراسة المؤمن فانه ينظر بنور الله

"You should fear the insight of a believer, for, he sees with the light of God."

It is a decisive Proof of the insight of our Jamaat that they have recognised the light of God.

(Malfoozat Vol. II, p. 26)

Living Religion

Islam is a living religion. The God is living and He sustains the lives of others. How can He love the dead. This Living and Sustaining God grants life again and again.

يحى الارض بعد موتها

"Gives life to the earth after it has died."

Does He give life after the people have linked themselves with the dead. No He does not do that.

It is this very Living and Sustaining God who has taken the responsibility of guarding the Holy Quran, in the words :

انا له لحافظون

We are its guardians

Thus in every Age this religion gets life through the living ones and it gives life to the dead. You should remember that in this religion the living people appear at every step. Then He (God) says :

ثم فصلت

"Then it has been explained."

One explanation (proof) is to be found in the Holy Quran itself. The other will continue to be given till the Day of Resurrectioon.

(Malfoozat. Vol. II, p. 63)

Asking for Forgiveness

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و ان استغفروا ربكم ثم توبوا اليه

"And if you ask for forgiveness from your Lord and then you turn to Him".

You should remember that this Umma has been granted two things. One is to obtain strength and the other is for a practical display of that strength. In order to obtain strength, "Istighfar has been given to the Muslims, which in other words can be called asking for help (Istimdad and Istianat). The mystics say that just as one gets physical strength through exercise (exercise with dumbles and other

things) so also it can be said that Istighfar is the means of exercise for spiritual strength. It gives strength to the soul and also grants steadfastness to the hearts—whoever wishes to gain strength should be doing Istighfar (i.e. he should be asking for the forgiveness of his sins). Ghafara means to cover up or press down. With Istighfar one tries to cover up or press down the low passions which keep him away from God. Thus Istighfar actually means that one should try to press down (and put an end to) the poisonous matter which attacks the man to ruin him, and thus getting away from what stands between him and his God, he should act upon His Commandments.

This should also be remembered that there are two kinds of matters to be found in human beings. One, the poisonous matter and two, the elixir. The poisonous matter is handled by the Satan. When a man shows pride and begins to think that he is somebody very important, and he does not ask for help from the fountain of elixir, then the poisonous matter over powers him. But when he humbles himself and begins to realise that he is nobody and of no importance and feels the need for seeking after the help of God, then a fountain is made to flow and his soul begins to melt. This is what Istighfar is. that is, he overpowers the poisonous matter and does so by receiving the power from God.

In short, it means that you should constantly worship God. First you should obey the Prophet, sallallaho alaihi wa sallam. Second, you should always ask for help from God.

Of course, first and foremost you should ask for help from God and when you have got it, then you should :

توبوا اليه

Then you should turn to Him.

(Malfoozat Vol. II, p. 68)

Humility while Praying

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One of the meanings of Fatiha is to conquer. It proves a believer to be a believer and a non believer to be a non believer. That is, it makes a distinction between the two. It opens the heart and grants an understanding. That is why Sura Fatiha should be recited very often and one should ponder over this prayer very deeply. It behoves a man to become like a complete beggar and like the one having dire needs. Just as a beggar humbles himself and attracts the mercy by either posing to be in great need or by his change of tone, one should be utterly humble and then ask God for the fulfilment of his needs. Unless a man humbles himself during the prayer and unless he makes the Salat a means of his supplications, the Salat cannot be enjoyed to its full extent.

(Malfoozat Vol. II, p. 145)

Inherent Bliss

Hazrat Abu Bakr, may God be pleased with him, was the person whose nature had the oil and the wick of blessings and as soon he had the pure teaching of the Holy Prophet sallallaho alaihi wa sallam, he was lit up. He did not argue with the Holy Prophet sallallaho alaihi wa sallam); he did not ask for any sign or miracle. As he heard of the claim of the Holy Prophet he asked him

if he had really claimed to be a Prophet. Having got the answer in the affirmative, he said, "Let you be my witness that I am first of those who believe in you."

The experience shows that those who indulge in questioning are usually deprived of guidance. Of course those who think good of others and are patient, they have the full share of guidance. The examples of both these kinds are to be met with in the persons of Hazrat Abu Bakr, may God be pleased with him and Abu Jahl. Hazrat Abu Bakr did not have controversies and he did not ask for the signs to be shown, rather he himself became a splendid Sign. Abu Jahl resisted, opposed and did not stop showing his foolishness. He witnessed the Signs but could not see them (i.e. he could not benefit from them). Eventually he became a Sign for others and passed away in the state of his being an opponent. That, very clearly, shows that those who have the light of Faith in their nature, do not need much of talking. With just one thing they arrive at the conclusion. They have a light in their hearts. As soon as they hear the voice, they are lit up The divine power that they have in them gets excited by hearing the voice (of the person who comes from God and calls the people). It begins to develop. And as for those who do not possess that power, they are deprived (of the light) and are ruined. This is what has been happening since times immemorial.

Let every-body fear and know that if a Reformer appears in any Age, those who believe in him are the blessed people. He who finds reluctance in his heart and does not find himself inclined towards believing in him should be apprehensive, for, these are the Signs of a bad end and of deprivation.

(Malfoozat Vol. II, P. 165)

Two attractions

The Satan calls towards falsehood, injustice, passions, blood, vain hopes, show and pride, while God calls towards high morals, patience, self annihilation in God, devotion, sincerity Faith and Success, Man stands in between these two attractions. Whoever is of a blessed nature runs towards God and he does so despite the fact that there are thousands of invitations and attractions from the Satan. Such a person finds his consolation and comfort no where except in God.

(Malfoozat Vol. 11. P. 169)

All of us need a Model

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It should be kept in mind that all the human beings stand in need of a model. And that model is provided to them in the persons of the prophets, peace be on them. God could write His revelations on the trees but He did not do that. He sent the Messengers and sent His revelation through them. The reason why he did so was that He wanted the human beings to witness His manifestation which takes place through the Messengers.

(Malfoozat Vol. 11, P. 168)

Acceptance of prayer

Prayer (Supplication) is a great thing. Alas! the people do not know what it really is. Some of them think that whatever is asked for must be given (i.e. the prayer must be accepted as it is offered). That is why whenever they ask for something

and it is not given to them by God they are despaired and begin to think evil of God. Whereas what behoves a believer is that even if he is not given what he asks for through his prayer, he should not be despaired, for, he has not been given because the Mercy of God has not found it useful for him.

Behold! if a child wishes to hold a burning charcoal, the mother would run and hold his hand back and may be she will slap him for this act of his. When I ponder over the philosophy of the prayer and realise that the All—knowing God knows what is good and bad for the people, it really affords me very great pleasure.

(Malfoozat Vol. 11, P. 195)

Get nearer to God

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You should remember that it is only when a man abandons negligence and evil deeds that his prayer is accepted by God. The closer he is to God the more he will have his prayers accepted. That is why God says :

و اذا سالک عبادی عنی فانی قریب

اجیب دعــوة الــداع اذا دعــان

فلیستجیبوا لی والیومنوا بی لعلهم

یرشدون .

"And when My servants ask you about Me say : I am near. I answer the prayer of the supliplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.

At another place He says :

و انی لهم التناوش من مکان بعید

how should I accept the prayer of the person who is far away from Me.

This is a lesson through an instance from the law of nature.

It does not really mean that God cannot hear (from distance). He is fully aware of the intentions that are hidden in the heart and even the intentions that have not taken any shape as yet. Here, actually the attention of man has been invited to the nearness of God. He has been told that just as a voice that comes from far off cannot be heard, so also a person who is negligent and engrossed in the evil deeds, goes away from God. The farther away he goes, the greater is the distance and the thickness of the curtain between him and the acceptance of his prayers.

As I have just said that although God is the knower of the Unseen, this is the law of nature that man cannot achieve anything without *Taqwa* (the fear of God, righteousness and piety).

At times the ignorant person becomes an atheist simply because of the non-acceptance of the prayer. The Bukhari (a Book of Hadees) contains a Hadees which says that the believer attains to the nearness of God through *Nawafil* (optional good actions or supererogatory prayers).

(Malfoozat Vol. II, p. 198)

Look after the Weak

I should like to advise the members of my Jamaat that they should be kind to those of them who are weak and not yet mature in faith. They should try to remove their weakness. They should not

be harsh on them and they should not misbehave towards them. Rather they should try to make them understand (what they do not know).

Look at the Companions of the Holy Prophet Sallallaho alaihi wa sallam. The hypocrites used to be mixed up with them. The Holy Prophet, sallallaho alaihi wa sallam, was always kind to them. Abdullah bi Ubaiyi was the person who said that the powerful people would turn the humiliated persons out. The Sura Munafiqoon makes mention of it. What he meant was that the disbelievers would turn the Muslims out. But when he died, the Holy Prophet gave his shirt to be used as his shroud.

I have pledged it to myself that I will help my Jamaat with prayers. Nothing can be done without prayers. Look at the Companions of the Holy Prophet, sallallaho alaihi wa sallam. Those who were of the days of prayers i.e. who joined Islam in Mecca—were of a greater glory than the others. What did Hazrat Abu Bakr, may God be pleased with h m, see when he joined Islam ; he did not see any Sign. But of course, he knew the life of the Holy Prophet and he was well aware of his high morals. As soon as he heard of the claim of the Holy Prophet, that he had claimed to be a prophet, he professed faith in him. That is the reason why I tell the friends to be visiting this place frequently and that they should stay here for some time. Close friendship and to be well informed of the condition, benefits a lot. The Miracles and the Signs do not help that much. Did the Pharoah benefit from the Miracles? He did not. Thousands of people reject the Miracles, but there is none who can reject good morals. One should very sincerely try to find out the kind of life the other person (the claimant) is living.

(Malfoozat Vol. II, p. 219)

Do Your Duty

If the Ruler is a cruel person you should not go about talking ill of him; you should try to reform yourselves and make yourselves better in every way. God will remove him or make him a better man. Whatever hardship a man passes through, it is the outcome of his own evil deeds. Otherwise so far as a believer is concerned God is with him. God Himself provides him with every thing. My advice to you is that you should become a model of every virtue. You should neither be negligent in doing your duty to God nor you should be negligent in doing your duty to your fellow beings. (Malfooza Vol. II, p. 298)

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Wholly and Solely for God

God manifests Himself in the person of a Muttaqi. Such a person is under the shadow of God. But let it be remembered that Taqwa must be very sincere and it should have nothing for the Satan. God does not like to be associated with any thing. If a part of us is for the Satan, then God throws away and says let the whole of it be for Satan Any trouble that the chosen ones of God have to face has the Will of God behind it. Otherwise if the whole world joins hands to put them (the dear ones of God) to trouble, it would simply not be possible for them to do so. These dear ones of God are there to set an example for the world, it is very imperative that they must pass through difficulties so that aspect of their life also becomes an example for the people. Ordinarily God does not like that His dear ones should suffer (He is very

(*Continued on page 12*)

KHUTBA

MERCY FOR ALL THE WORLDS

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LET ALL HAVE THEIR RIGHTS—LET THERE BE JUSTICE

In his Friday sermon delivered on the 28th of Sept., 1979, at the Masjid Aqsa, Rabwah, Hazrat Sahib remarked that Islam is the religion that promotes peace and security and its teachings generate an atmosphere of mutual love. He further said, "Islam has placed all the human beings at a high pedestal, and as human beings, it makes no distinction between the Believers and the non-believers. It fixes their rights and creates conditions in which none should be deprived of them.

He asserted that the Holy Prophet sallallaho alaihi wa sallam, was a Mercy for the world and that actually means that his Mercy extends to every thing that is found in the universe. Of course there can be no doubt about it that the major portion of his Mercy is the lot of the human beings.

One aspect of his Mercy for human beings is that it promotes peace and prosperity. It does not let the people fight.

The other aspect is that it puts man on a high pedestal.

In order to provide opportunity to every individual to rise high, the Holy Prophet, sallallaho alaihi wa sallam, was made by God to announce that he was a human being like all other human beings.

قل انما انا بشر مثلكم

This was a clear indication that no distinction should be made among the human beings. You may go through

the whole of the Holy Quran, you will not find any distinction between the believers and the non-believers in their being members of the human race.

Hazrat Sahib dilated on two teachings of Islam, one connected with dos and the other with donts. He quoted verses from the Holy Quran to show that Islam forbids to be untrustworthy. Whenever a pledge is made it must be complied with; whatever rights belong to the people, they must be given.

The other teaching is connected with justice. Since the Holy Prophet was a Messenger for the whole world, when he is told by God to establish justice in the land, it is justice for Believers as well as the Disbelievers. Justice actually means to deal with everybody equally and every body includes Believers and non—Believers, both. The difference of opinion or the difference of Faith is no reason to exclude any one from justice.

We are also told in the Holy Quran that trusts must be handed over to those who are worthy of them. In other words the rulers must be possessors of these qualities. They must not usurp the rights of others and they must not let the other people do it, and they must do justice. In both these things no distinction should be made between the Believers and the non Believers.

At the end Hazrat Sahib prayed to God that He may enable us to understand this truth and He may enable those who do not realise the greatness of the Holy Prophet, sallallaho alaihi wa Sallam, to realise his greatness and He may enable them to enter the Paradise of the Will of God.

(*Continued from page 10*)
reluctant to cause death to a dear one of His). But it is for specific reasons that they have to pass through hardspips. Of course this makes them deserving of rewards and their passing through hardship becomes virtue on their part.

(Malfoozat Vol. 11, p. 301)

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Whole hearted devotion

The covenant of Baiat which a person enters into at my hands is mainly for giving preference to religion over the worldly affairs and to take me who has been commissioned by God and who is the Vice of the Holy prophet sallallaho alaihi wasallam and who has been called the Hakam and the Adl. Also that he will take my decisions as final and do so with an open mind. But if somebody after having entered into this covenant does not accept my decision with pleasure rather he finds a sort of reluctance in so doing, then it can be said with certainty that he has not cut himself off from this world. The chains of fashions and worldly ambitions are still keeping him tied down and he has not come out of covering which a man has to tear up to attain to the stage of perfect devotion to God. Unless he is cut off from the tree of this world and is grafted to the divine tree he cannot be fresh and have growth. Behold! when a branch is cut off from a tree it can not bear fruits any more, nor can it produce any flowers, even though it is kept immersed in the water and all sorts of means are used to keep it alive as was the case before it was cut off. It will never bear fruit. Likewise unless a man is grafted to a Truthful person he cannot have the power to attract spiritual bliss

(*Continued on page 14*)

HAZRAT KHALIFATUL MASIH II says:

(May God be pleased with him)

Trust in God

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"If I had tried to strike a contract with God and told Him to first fix my pay and then I will work and God had asked me through a dream or a revelation as to how much I would need, I would have told Him that I needed at the most one hundred Rupees, for, I had one wife and two children at that time. But if I had done that what would have been my condition today when I have 4 wives and 22 children and a large number of relatives who are dependent on me. My relatives whom I am supporting are no less than 70. If I had asked one hundred rupees for me, I could not give even a rupee and a half each to these 70 persons. Moreover, how could I arrange for my food, my clothing and the education of my children; how could I bring, up the members of my family. The fact is that I have never asked what He would give me and God has also never bargained with me. What I said to God was that whether He gave me something or He did not, I being a servant of His would continue to serve His religion. Since then God has also never looked to my capability. He has never asked me as to what I have as my skill. He has always said, "We are a king and being a king we will always continue bestowing Our Bounties on you." The fact is that he who has a true relation with God always enjoys his life. But suppose that He were to decide that we should starve to death, as for me, this kind of death seems to be a grand thing, for, this death would have been suffered in the cause of God. This death is better than filling our bellies and going astray from the path of God. Were we to die hungry we would present ourselves to God with great grace and with justifiable pride. We will be able to say to Him that we have starved ourselves to death for His sake. But I could see that those who have recently dedicated their lives do not have the same trust in God that behoves a true believer to have. Whereas if the community does not give them a single penny and they had had trust in God, it can be said with great certainty that the earth would divulge for them and the skies would shower its bounties on them.

(Al-Fazl 6-10-49)

Education

When the partition of the Sub Continent took place in 1947 and the members of the Ahmadiyya Community were passing through great difficulties a number of students abandoned their studies (for, it was very difficult for them to carry on their studies in the circumstances through which they were passing). Hazrat Khalifatul Masih II, may God be pleased with him, drew the attention of the parents, at the Annual Jalsa held in December 1947, and admonished them that whatever the difficulties through which they were passing they should see to it that their children pursued their studies Huzur further remarked that the future of the community (and the nation) was linked with the young men. He told the community that if this matter was neglected and due attention was not paid to this all important question, the coming generation would not be able to achieve success. Edu-

cation, he said, must be carried on in all the circumstances. Of course, he said, he was leaving it to them as to what type of education the young people should acquire, though it was the duty of every Ahmadi to acquire the knowledge of the Holy Quran and Hadees and important matters connected with jurisprudence.

The Training of Women

Digitized by Khilafat Library Rabwah

Huzur said, in one of his Friday sermons on the 17th of October 1947.

Since the mosque cannot accomodate the large number of peop e who have come for the Friday Prayers, the officials responsible for it should arrange for a more spacious place for the next Friday service. It is not only the men who have complained, the women have also complained that the place allotted to them is insufficient and for that reason many of them have not come to attend the Friday Prayer. It is quite definite that unless the women are reformed, the next generation cannot be set on the right lines. That being the case it is vitally important that the Friday prayer should be offered at a spacious place so that all the women can attend the service, and men too.

The new place should be at least fifteen to twenty times bigger than the present place for women ; as for men it should be at least double of the present place.

The next Friday should, therefore, be offered at a more spacious place, for many people are deprived of attending the Friday Prayer, and that is not desirable.

(Al-Fazl 30-10-47)

On the basis of the Holy Quran

While inaugurating the 16th Fazl i Omar Darsul Quran class at the Masjid Mubarak Huzur Khalifatul Masih III said,

"It is on the basis of the Holy Quran that we have to excel others "

He told the Ahmadi children that none of them had been born to be left behind and he thanked God for having granted very good brains to the community.

Matriculation is the least standard of education that every Ahmadi child must reach "If you can do that" he said, "You will bring about a great revolution in the Community."

(*Continued from page 12*)

just as a branch cut off from the tree cannot be green by watering it.

In order to be fully devoted what is most essential is that one should get h mself cut off from one said and be grafted to the other.

He will have to graft himself with God and cut himself off from all his passions and leanings.

Off course it does not mean that he will bave nothing to do with this world and will get isolated from it. He will be in this world and yet away from it. This is real and true manliness and bravery. Getting away from the world actually means that he will not be affected and influenced by the worldly move, he will rather be devoted to the Cause of God.

(Malfoozat Vol. 11, P. 359)

An Advice from Founder of the Ahmadiyya Movement

On the 4th of July 1900 C.E. SAYED FAZL SHAH Sahib requested Founder of the Ahmadiyya Movement for a piece of advice. Huzur was indisposed having headache because of intense heat and therefore could not attend the mosque. Huzur wrote the following on a piece of paper and sent it to Syed Fazl Shah. This is what he wrote :

Digitized by Khilafat Library Rabwah

Bismilla Hirrahma Nirraheem
Nahmadohoo wa nosalli alaa Rasoolihil Karim.

My dear Brother Sayed Fazl Shah Sahib Assalamo alaikum wa Rahmatullah wa barakatohoo. It is because of headache due to intense heat that I have not been able to attend the mosque. You have asked for a few pieces of advice. Let it suffice to say that you should always remember the Commands of the Gracious God who is all powerful and self-Sustaining. You should offer five daily prayers with all the sincerity at your command and you should always supplicate in Punjabi language in your prayers. Do remember that you should supplicate much in your own language during the prayers. You should also be very particular, as far as it is possible for you, in praying the Tahajjud prayer and during this prayer also you should supplicate in your mother tongue i.e. Punjabi. You should remember death, for, when it comes it comes like the pouncing of a falcon which is hidden from the eyes. You should try as much as you can to be visiting this place frequently for, just as everything is mortal, same is the case with my person. The time is coming when myself and my sitting with the friends will become a matter just preserved in the imagination. It is of utmost importance that you should shun evil company and keep your heart pure by keeping it away from the sinful scheming, for, unfortunate is the person whose heart is always bent upon evil scheming. You will have to confront many trials in the worldly affairs In all such trials you should trust in God. No amount of prosperiry should make you proud and no adversity should make you impatient. There are a number of things that can be said but I think it should be sufficient to say that you should inculcate the fear of God, sympathy for fellow beings and kindness towards your spouse and other members of the family ; you should give good training to your children to be inclined towards religion ; you should have very fair dealings with your brother—forbearance and good morals. You should do good to the people in general—you should do good and avoid evil. You should give preference to God and to His Messenger, sallallaho alaihi wa sallam. To cry before God once in forty days, is also the practice of the blessed people. May God enable you to do these things. At the moment I am having headache. I cannot attend the mosque. I will offer both the prayers here (at home). I pray for you, as you have requested and I am sending you a shirt and this peace of advice.

Ghulam Ahmad, Ofiya anho
4th of July, 1900.

TOUR OF EUROPE.

Digitized by Khilafat Library Rabwah

AMERICA & AFRICA

As we promised in our last issue, a few items connected with the Tour of Europe, America and Africa are given below The whole tour is expected to last for four to five months. The items given below are for Frankfurt (Germany) and Zurich (Switzerland). As more news items are received the readers will be informed regularly and promptly, insha Allah.

On the 4th of July, Huzur led the Friday service at the Masjid Noor, Frankfurt. He made mention of the New Educational Scheme and told the audience that it was aimed at winning back the glory of Islam.

He also mentioned other Schemes that had been inaugurated during his Khilafat and enumerated the sweet fruits that God had bestowed on them and the blessings that the Jamaat had been blessed with.

As for the winning of the hearts Huzur remarked that was to be done through love and service.

In the evening Huzur met the members of the community and talked to them about two hours.

On the 7th of July he addressed a Press Conference which was very well attended. The journalists showed keen interest in all what he said and asked him questions about various aspects of Islam.

On the 10th of June the community arranged a Reception which proved to be a very good occasion to meet the intelligentsia of the town and some diplomats. Those who attended included Professors, Padres, Doctors and Press Correspondents.

On the 11th of July Huzur talked about the position of women in his Friday sermon while in the evening he met people of various nationalities at a Tea Party arranged by the community.

On the 16th of July, he addressed a Press Conference in Zurich. Like the previous Press Conference it was also not only well attended, but it was also well advertised in the newspapers and on the Radio.

All these Press Conferences and Reception gave Huzur a very good opporrunity to explain the heavenly message that was brought by the Holy Prophet Mohammad, sallallaho alaihi wa sallam.

Our readers in the United States of America can have the Tahrik-i-Jadid, Monthly, by Air Mail, for ten dollars per year.

It is better to know what Hazrat Khalifatul Masih III, says to the Jamaat, early than late. The Air Mail despatch of the Tahrik-i-Jadid can keep you ahead of others.

Managing Editor,
Monthly Tahrik-i-Jadid,
Rabwah.

Spotlight on 8th Annual Ijtema of Khuddam-ul-Ahmadiyya

Digitized by Khilafat Library Rabwah

Accelerate humanitarian activities

If the cradle city of Yoruba race and a well-known seat of learning, was the venue of the 8th Annual Ijtema of Khuddam-ul-Ahmadiyya Nigeria (gathering of Ahmadiyya Youths), which held during the Easter holidays. The whole 3-days programme was a fine combination of physical educational and spiritual activities. Khuddams who converged from all over the Federation received their Naib Sadr Maulana M.A. Shahid outside the town with high slogans and led him into a motorcade to Oduduwa College where he performed the opening of Ijtema with an inspirin address and prayer.

The first day programme was reserved for Atfalul Ahmadiyya and Nasiratul Ahmadiyya—Ahmadi children male and female between the ages of 7—15 years. The athletic session was held in the evening while the speech contest session held in the night was chairmanned by Bro. S. A Monir of Owerri, Imo State. The occasion witnessed recitation from the Holy Quran and ode-praise in honour of the Holy Prophet Muhammad (S A. W.) written by Hazrat Ahmad, the Masih Mauood and Imam Mahdi was sonorously chanted by the Atfal from Lagos Mission. The children keenly competed on recitation from the Holy Quran, Azan call and speech contest. The topics spoken upon were "Islam my religion", "The Holy Quran", the Holy Prophet of Islam and Ahmadiyyat

The second day resumed with the activities for the Khuddams—Ahmadi Youths of 16—40 years. The elimination football contest among eight missions which presented teams took place. While this was going on, a secton of the delegates moved to kilometere five at the outskirt of the town to welcome the Naib Sadr and Amir, Ahmadiyya Mission, Nigeria—Maulana Ajmal Shahid and his entourage. Declaring the session open, Amir called on Maulvi S. R. Khursheed to recite the Quran and a Youth from Port Novo recited the poem in Evlogy of the Holy Prophet. After this, the Amir led the Youths in reading the pledge before giving the opening address.

In the address, he remarked that Ahmadi Youths in the country are now fully alert to their responsibilities, hence he declared, it is incumbent on him to place the Khuddam in Nigeria on the patter of our world Headquarters in Rabwah Pakistan. Because of this, he outlined that the election of the Quaid and his officials should be held every two years in order to enable them to implement their programmes successfully. He warned that the programme of the Youths should not conflict with that of the parent Mission rather we should co-operate with them in their own programmes which have priorities over theirs. On discipline and humanitarian activities, he

admonished that we must excel other Youths and our participation in voluntary activities taking place in our different states will boost our ego before the government and the generality of the citizenny.

In a special announcement, the Amir said it was decided at the last Shoora conference that a test will be held throughout the Mission in the country on the book — "The Fountain of Christianity" written by Hazrat Mirza Ghulam Ahmad, the Imam of this ago This will take place at a date to be announced later and successful competing candidates will be awarded prizes. He led the delegates in prayers of successful deliberations.

The national Qaid Bro. H.T. Okunu in a speech before giving the instruction for the Ijtema outlined the aims and objectives of Ahmadi Youths. He declared "A good Ahmadi Youth has no time for worldly pleasure and for this reason should be up and doing to God and His Creatures". The zonal Qaaids of various missions gave reports of the Majlis for the preceding year.

To bring this session to a close, Maulana M.A. Shahid presided over the Majlis-e-Shoora — eonsultation meeting of the Quaids and Motamads— Secretaries of the Khuddam all over the country. This is holding for the first time. Other highlights before the night session include athletics, semifinal football match add lessons from the sayings of the Holy Prophet.

The night session held under the Chairmanship of Dr. M.A. Fashola of University of Lagos witnessed the Khuddams making speech contest on "Holy Prophet a living prophet", "Who is Imam Mahdi?" and "The tomb of Jesus Christ". The third and last day resumed with congregational supererogatory prayers, Fajr prayer, Darsul Quran and final football match.

The last session was chairmanned by the Amir. There were lectures on marriage and behaviour delivered by various members and the Amir respectively. Guest speakers include Maulvi Malik Muhammad Akram, Principal, Missionary Training College, Ilarø who arrived from Pakistan during Ijtema. The Amir answered questions posed by the Khuddams, distributed prizes to all that won in sporting activities and speech contest. The soccer tournament cup was won by Majlis Khuddam from Calabar while Majlis Khuddam Kano was the runners up.

Digitized by Khilafat Library Rabwah

Maulana Ajmal Shahid in his closing temarks summed up thus that the ninth Ijtema will be held at Auchi in Bendel State. He praised the Majlis Khuddam of Kano, Lagos and Zaria came 1st, 2nd and 3rd respectively in the overal activities of the Majlis for the current year. He expressed the delight that our spiritual advancement increases daily and on lookers or observers are conscious of this even though they can not express this publicly. He also expressed the joy that our humble contributions are crowned with success inspite of our meagre financial resourcess and population and this is due to being under the institution of Khilafat. He urged us to continue to pray daily for the long and healthy life of our spiritual father Hazrat Hafiz Mirza Nasir Ahmad, Khalifatul Masih the third. He led the delegates in prayers of a safe journey back to our destinations.

(Reported by Olayiwola Jegede)

NOTES & COMMENTS

Digitized by Khilafat Library Rabwah

The Holy Quran

Hazrat Khalifatul Masih II, may God be pleased with him, says in his Tafsir-i-Kabir : One of the reasons why our country does not make much progress is that the people do not pay attention to the inclinations and the talents of the children. When they grow up they are made to do the kind of things for which they have no aptitude and they feel no inclination towards them. The result is that they are deprived of progress. Whereas what the people should do is that either they should look to the aptitude of the children or from the very childhood they should try to mould them for what the parents would like them to do. It is a pity that in our country they neither keep the aptitude of the children in view nor they try to mould them for what they have in view. This gives a sort of duality and when the child grows up, since his aptitude is different from the kind of work that he is assigned to do a conflict begins to take place in his mind and the ultimate consequence is that he becomes dull-headed.

There are only two ways of the reformation and progress of the coming generations and those ways are :

1. Either advice and admonition should be used to mould the mind of the children and a very congenial atmosphere should be created for them so that they might begin to think on the same lines as we would like them to do.
2. Or if we leave them free to think and do what they like, then we should try to assess their aptitude and if one of them wishes to become an Engineer, he should be provided with facilities to achieve his objective. If another one wishes to become a Doctor, he should be made a Doctor. If one wishes to become a teacher, he should be made a teacher. It is because we have not produced our own personality in his person and since we have not done so, if we reject whatever his own personality is, it will be nothing less than childish. Just as the children break up their toys and even by doing so they do not obtain the knowledge about them, which they wanted to obtain—we too will be wasting an important part (or Section) of our nation."

(Tafsir-i-Kabir Vol. VI, part II)

System Versus need

Quite a number of people are bored by the systems which do not take into codsideration the needs which are said to produce the system. One such example is that of the statistics and the qualifications which is considered to be needed to keep the records upto date.

The Reader's Digest has the following to say about it :

Novelist and essayist George A. Birmingham was in his nonliterary life a clergy in Ireland where he was pestered by bishops and other authorities to fill in recurring questionnaires.

He took particular umbrage against the annual demand from the education office to report the dimensions of his village school room. In the first and second years, he duly filled in the required figures. The third year, he replied that the schoolroom was still the same size. The education office badgered him with reminders until Birmingham finally filled in the figures.

This time he doubled the dimensions of his schoolroom. Nobody queried it. So he went on doubling the measurements until "in the course of five or six years that schoolroom became a great deal larger than St. Paul's Cathedral." But nobody at the education office was at all concerned. So, the next year, Birminghm suddenly reduced the dimensions of his colossal classroom "to the size of an American tourist trunk. It would have been impossible to get three children in that schoolroom." And nobody took the slightest notice, for nobody needed the information. But the system did and the system had to be satisfied.

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Another Mission House

Qureshi M. Aslam reports from Guyana that the building of the Ahmadiyya Mission House has been completed in the Georgetown, Alhamdolillah. It has cost 74 Thousand Guyanian Dollars.

Mr. Qureshi has asked friends to pray that God may make this building a source of blessings and a centre for the spread of the light of Islam in this area as well as in far off lands.

The building has been put up to the glory of God and for the dissemination of the noble teachings of the Holy Prophet Mohammad sallallaho alaihi wa sallam.

For a better Society

The Holy Prophet Mohammad, sallallaho alaihi wa sallam, says :

1. The People most dearly loved by God are the people who are sympathetic towards their fellow—beings and give them good pieces of advice.

2. There are two offences which God hastens to punish in this very world : rebellion and disobedience to the parents.

3. The greatest right that someone has over a woman is that of her husband and the greatest right that a man owes to someone is owed to his mother.

4. The best charity is to seek knowledge and then to teach it to a brother Muslim.

5. You should feed the people and say Assalamo alaikum to everybody whether you know them or you do not know them.

6. The right of the elder brother over his younger brothers is the same as the right of the father over his children.

7. He who does not show mercy to the people is not shown mercy by God.

8. The Angel Gabriel continued advising me (to be good) to the neighbour so much so that I began to feel that he would tell me that the neighbour was also to be the inheritor.

9. All the creatures are the family of God and God loves those people who treat His creatures nicely.

10. That person can never be called a believer who eats to his fill while his neighbour remains hungry.

Digitized by Khilafat Library Rabwah

(*Continued on page 22*)

From the Newspapers

WEEKLY SPECTATOR (Ghana)
March 8, 1980

Inspecting Site Plan

The Central Regional Minister, Mr. E. A. Haizel, has paid a visit to the Ahmadiyya Secondary-Commercial School at Gomoa Potsin near Winneba. He was met on arrival by Mr. Abdur Rafiq Jadran, Headmaster of the school, who later conducted him round.

Mr. Haizel also inspected the site plan of the school.

Picture shows Mr. Jadran explainining a point on the site plan to the Regional Minister.

Addressing the students Mr Haizel. advised them to be law abiding and seek redress for any grievance through the appropriate chanel and avoid acts of vandalism.

Earlier, the headmaster had told Mr. Haizel that the school was facing numerous problems, especially shortage of water.

He said the acute shortage of cement had also brought development projects at the school to a standstill.

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DAILY GRAPHIC, March 11, 1980.

Think More of Religious Issues

Digitized by Khilafat Library Rabwah

MAULVI Wahab Adam, head of the Ahmadiyya Movement in Ghana, has called on the youth to give more thought to religions issues.

He said, "no country can be ruled successfully by two governments at the same time" and urged the Muslims to continue to pray for Ghanaians to have a change of heart towards national problems.

Maulvi Wahab was speaking on the topic "Responsible Citizenship" at a lecture organised by the Upper Region youth wing (KHUDDAM) of the Ahmadiyya Movement at the week-end.

The lecture was the first of its kind to be organised in the Upper Region.

He said by the same token of one government, only one administration could be recognised and accepted in Ghana if Ghanaians were to avoid indiscipline and chaos.

He lamented over the increased rate of indiscipline among the youth and cautioned them to be wary of unwarranted criticism which could precipitate confrontaion.

Maulvi Adam said though the youth could constitute themselves in to a pressure group, they must view some actions by the authorities in the right perspective and not over react.—GNA

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WE YONE, May 14, 1980. (SierraLeone)

Celebrating Nasir Day

HUNDREDS of Ahmadis from all over the country, including the Head of the Mission in Sierra Leone last Sunday joined their counterparts in Bo, to celebrate Nasir Day.

Nasir Day commemorated by the mission each year, to mark the visit of the Supreme Head of the Ahmadiyya Mission, Hazrat Mirza

Nasir Ahmad Khalifatul Masih III, who visited the Ahmadiyya School in Bo, during his one-week tour of Sierra Leone seven years ago.

The celebration was also blended with the school's annual speechday and prize giving ceremony.

It started in the school hall with a competition among pupils representing institutions in the Provinces. With the reading of citations from the Holy Quran, in which prizes were awarded to the winners, by the principal of the school Mr B. A. Akhtar.

This type of competition among students, according to the principal, is to en hance their knowledge in Quranic studies.

Then came the prize giving ceremony at which the principal read his annual report which won great applause from hundreds of people, about the brilliant performance of the school in the last 'O' level examination.

This was followed by a luncheon at the school hall where guests, teachers and pupils were entertained.

The day's celebrations were rounded up in the evening with film shows depicting the visit of the Supreme Head of the Mission to Sierra Leone.

Muslih-i-Mauood Day at Hunslow

Digitized by Khilafat Library Rabwah

Mr. Nusratullah reports from U.K. that the Ahmadiyya Jamaat, Hunslow held a meeting on the 2nd of March to commemmorate the prophecy of Muslih-i-Mauood. The meeting was presided over by Mr. Abdul Latif Khan.

Mr. Mobashir Ahmad Shakeel addressed the gathering telling them what he thought of Huzur Muslih Mauood. He narrated quite a few interesting events of the life of Huzur Muslih Mauood which pointed to his greatness and threw light on his literary achievements as well as his service to the cause of the noble religion of God.

Mr. Nusratullah dilated on the prophecy itself. He read out the wording of the prophecy and explained various aspects of it showing their direct connection with the Khalifatul Masih II.

Mr. Naseem Ahmad Bajwa in his address thanked God for the increased attendance as compared with the last year. Then he traced the events which led the Founder of the community to go to Hoshiarpur (it should be remembered that till the time he went to Hoshiarpur he had not established the community). He dilated on the qualities of the son who was to be born according to this prophecy and showed how clearly all those qualities were to be met with in abundance, in the person of Huzur Mirza Bashir-ud-Din and Isha prayers were offered congregationally.

(*Continued from page 20*)

11. The best of you is he who treats his family nicely and I treat my family very nicely.

12. May God have mercy on him who shows gentility while buying selling and demanding what he has loaned to others.

13. He who is to judge a case between two parties should not do so when he is in a state of anger.

14. The most undesirable of the permitted things in the sight of God is divorce.

(These Sayings of the Holy Prophet Mohammad, sallallaho alaihi wa sallam, have been selected by Mr. Nazir Ahmad Khadim and published in the Daily Al-Fazl)

Fazle Umar Foundation

An Important Announcement for the year ($\frac{1981\ A.D.}{1360\ H.S.}$)

Annual Prizes of Rupees Twelve Thousand & Five Hundred for Literary Works.

At the Annual Gathering of 1949, Hazrat Khalifatul Masih II (may God be pleased with him) laid before the Community a comprehensive scheme regarding the Ahmadiyya Publications. To implement this scheme, The Fazle Umar Foundation has fixed five prizes of Rs. 1500-each. These prizes are awarded for works which fall under any one of the following broad categories of topics :

First Prize :

The basic tenets of Islam, e.g. God's existence, Divine attributes, the need of Prophethood, criteria for the recognition of the Prophets, Prayer, Fate. Life after death, Paradise and Hell. Miracles, the need of Shariat (Religious Law), and life of the Holy Prophet.

Second Prize :

On any aspect of Islamic forms of worship and Islamic moral ethics.

Third Prize :

History of Religion; history of former prophets; history of Islam, history of propagation of Islam in any country, history of the Ahmadiyya Movement : Life story and character sketch of any Companion of the Holy Prophet or any Hero of Islam, etc.

Digitized by Khilafat Library Rabwah

Fourth Prize :

Islamic Economics, e. g. Banking and Interest ; System of Insurance ; Labour and related questions ; Organisation of Trading Companies ; Industry; Internationl Commerce (N B. Aside from throwing light on these subjects from the Islamic point of view, the discussion must include comparison with the existing system); Research by Muslims in any branch of knowledge and their contribution to its development.

Fifth Prize :

Any literary topic not included in the above-mentioned categories of titles.

RULES AND CODNITIONS

1. These Prizes will be awarded annually. For this purpose, a year will be reckoned as from 1st January to 31 December.

2. Only those manuscripts will be included in the competition which are received in the Office of the Fazle Umar Foundation on or before 1st November in any year. Exception to this condition may be allowed under special circumstances.

3. It is important that the manuscript is original and unpublished.

4. The manuscript shall not be less

than 20,000 words. (*a*) Two bound copies of the draft shall be submitted Whilst submitting his article, the entrant should state clearly the category of the Prize (First, Second, etc.) under which the entry falls. (*b*) The author should submit an outline of his thesis before undertaking the writing of his paper so that, the committee appointed for this purpose, can suggest essential modifications and improvements if necessary (*c*) The author, in his thesis must include complete references quoting the author, the name ef the book and the year of its publication. (*d*) It is permissible for an Arabic and an English scholar to jointly Produce a thesis in English which can be published in joint names.

5. Old books shall not be eligible for consideration.

6. To qualify for a prize, special Standard of literary merit and research work has been prescribed. The question whether any entry comes upto this standard and as such is eligible for the award of a Prize shall be decided by a Board whose appointment will be made by the Chairman of the Foundation. The decision of this Board shall be Final and binding and beyond appeal in any Court of Law. (*a*) The thesis approved for the grant of an award, will be suitably amended by the author in the light of the remarks and comments made by the judges of the thesis before this is published. (*b*) Such an amended copy will be submitted for record to the Foundation Office.

7. It is not at all compulsive obligation to award all these prizes every year. If in any year entries do not measure upto the standard in any division, no award of prize will be made that year.

8. The copy-right of the prize winning thesis will belong to author, but the Foundation shall have the right to publish one third of the thesis as its excerpt and if the author concerned does not publish has prize winning work in three years the copy right thereof shall pass on to the Foundation.

Digitized by Khilafat Library Rabwah

9. (a) If the printing and publication of an article be under the consideration of the Foundation and its author insists on grant of suitable royalty, the Foundation shall give due regard to the request i. e. the payment of royalty for the publication of a thesis is not outside the bounds of possibility.

(b) If a writer is not in a position to publish his thesis, and if its publication is in the opinion of the Foun- in the interests of the movement, the Foundation will make necessary arrangements. The authors shall submit at least two bound copies each of their works to the Office of Foundation.

10. It is upto an author to determine the category or division for his entry under any one of the above mentioned five categories of topics. He may however consult the Chairman of the Foundation in this behalf. The title of the approved thesis will be reconsidered before its publication for any possible amendment.

11. It is for the chairman of the Foundation to decide as to which of the said categories covers an entry or whether it is not covered by any category and his decision in this respect shall be final and binding.

Secretary,

Fazl-e-Umar Foundation, Rabwah.